

Discoverer Discovered;

O R,

4372. of 33

The LOT Cast, T.C. Taken, - 5.

AND THE

Babylonish GARMENT

Found Hid under his STUFF.

Being a REPLY to a Late Pamphlet,
Entituled, *A Discovery of the Accursed
Thing, &c.* Published T.C.

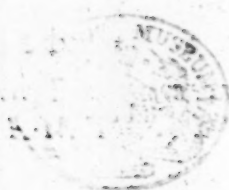
With some Remarks upon Two Papers of
JOHN PENNYMAN's.

By E. P. K

Josh. 7. 18. *And he brought his household, man by man, and Achan (T. C.) was taken. Ver. 25. And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day, &c.*

Psal. 109. 3. *They compassed me about also with words of hatred, and fought against me without a cause.*

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THE
Discoverer Discovered
O R,
The LOT Cast, T. C. Taken,
AND THE
Babylonish GARMENT
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WE read, *Rev. 17. of a Whore, who made all Nations drunk with the Wine of her Fornications, and her Name is declared by the Holy Spirit, to be Mystery Babylon; which is not only Literally Fulfilled, in that a False Worship hath visibly overspread the greatest part of the World, wherein the true Christian Religion was once planted, and flourished, and visibly a False Church hath been set up and established, to the*
A 2 Over-

Overthrow of great part of the Doctrine of Christ, and the very Form of Godliness. But Myſtically alſo, by the prevalency of an Anti-Chriſtian Spirit, which by the depth of Deceit and Myſterious working, hath deceived many, ſuffering them ſtill to retain the form, but making uſe of them to oppoſe the power of Godlineſs: Yea, this Myſtery of Iniquity ſtill works, notwithstanding the dawning of the Day of God in this laſt Age, hath more ~~mani-~~feſted her Deeds of Darkneſs, than in many preceding, and that amongſt the moſt refined ſorts of the Profeſſors of Chriſtianity, even amongſt ſome, and now appears through ſome, who once made a great ſhew of being Members of that Church, *which is coming out of the Wilderneſs, leaning upon the Breſts of her Beloved.* And truly both Literally and Myſtical-ly, the Work of this accuſed Harlot hath been to bring People into Confuſion, and to afflict the true Church, and to *make War with the Remnant of her Seed, who held the Word of their Teſtimony.* Now as certainly as ever that falſe Adulterous Spirit, in any Age ſince the Holy Apoſtle left that Prophecy on Record, hath fought by hidden Practices, as well as open Oppoſition, to undermine the true Church, and the Foundation whereon ſhe is Built, *viz.* Jeſus Chriſt the Rock of Ages, and to introduce a Babylonish Confuſion, by intoxicating both the Heads and Hearts of People, in order to betray them from the ſimplicity of the Goſpel: So certainly, hath this Whorish

Whorish Spirit appeared in these our Days, (to the further fulfilling thereof) in many different shapes, that (if possible) by the de-ceivableness of unrighteousness, she *might deceive the very Elect*. One while acting in Opposers from without, not only by outrageous Violence, but also by wicked Calumnies, like the Dragon, mentioned *Rev. 12. 15. Casting out Waters like a Flood*. At other times stirring up from within themselves, some *who once received like precious Faith with them*, but being gone from their First Love, and so growing weary of well-doing, have turned their Backs upon the Way of God, and now push with the Horn, and kick with the Heel, against those who abide faithful. And though these who have broke the Bond of Fellowship, wherewith they were once United to the Church, as to the pretended Reasons of their Dissatisfaction, as much differ from each other, as Light from Darkness, yet like *Herod and Pilate*, do readily agree in Persecuting Christ, and the *Members of his Body, which is his Church*: Amongst whom none have appeared more virulent, both with Tongue and Pen, than *George Keith*, in whose Vindication, as also on whose Behalf, *Thomas Crisp* hath of late appeared, as a Second to *G. K.* in the Battel he is now Ingaged in: Which shews that *T. C.* thinks opposing the Quakers a common Cause, let it be upon what Terms it will; or else, he who formerly clamoured so loud against Friends, as being degenerated from what they were

were in the beginning, (in that they were (as he alledged) gone too much from the inward to the outward; would not now to serve a turn, eat his former words; and that he might curry favour with G. K. and avoid the Inconveniency of quarrelling with him, and thereby dividing their Interests, who in their endeavours to divide the Quakers were perfectly of one Mind) now recant, and exclaim as much on the other hand, as if they were Erroneous and Unsound, in not sufficiently asserting the outward; as in his late Paper, Intituled, *A Discovery of the Accursed Thing*, &c. now before me sufficiently appears.

T. C. begins with a Slander, not only insinuating; but positively accusing divers, whom he is pleased Scornfully to term 'The Chief Priests and Rulers of the Quakers, of denying that Jesus is the Christ, and that therein the Spirit of Antichrist hath shown it self through them, and to prove it, tells us of W. Bingley's hindring G. K. from preaching, interrupting him; and when he had done speaking himself, bidding the People pass away, &c. which he brings as an Argument of W. B's Enmity against the preaching the Faith in the Man our Lord Jesus Christ: But what if W. B. had another Reason for it, where will his Inference be then? I am apt to think it proceeded more from his dislike to the Preacher, than to the Doctrine preached: And why (I pray) must we be forced to receive a
Te-

Testimony, if true, for that reason only, from
 a Person we have just reason to except against?
 Since our Lord, while on Earth, rejected the
 Testimony of the Devil, though true, *and bade*
him hold his peace, Luke 4. 34, 35. He pro-
 ceeds to tell us, 'that others have done worse
 'by him since; what worse then say, *He is mad,*
 'why hear ye him? I suppose they did not take
 up stones to cast at him, as the Jews served
 Christ, John 10. 31. 'But they have thereby
 (says he) proved their Spirit, not to be the
 'same as the Apostle Paul's was; for although
 'some preached Christ out of Envy to him, yet
 'because Christ was preached, he rejoiced:
 Well, what though the Apostle did so rejoice,
 that Christ was preached, though in some, En-
 vy was the Motive thereto, that thereby the
 Knowledge of the Gospel might be more Uni-
 versally spread, while the greatest part of the
 World was ignorant of the very History of
 Christ, as in relation to his Death, Sufferings,
 Resurrection and Ascension, &c. Yet the
 same Apostle speaking of what sort of Men
 should rise up in the last Days, leaveth us a di-
 rection how to behave our selves towards them,
 he tells us, 2 Tim. 3. *That in the last days pe-*
rilous times should come, for men should be (a-
 mongst other things which he there enume-
 rates) *Lovers of their own selves, Boasters, false*
Accusers, Fierce, Despisers of those that are good,
Heady, High-minded, having the Form of God-
liness, but denying the Power thereof. From such
 (says he) turn away. Now I hope T. C. will
 readily

readily grant, that the Age wherein we live, ought to be reckoned amongst the last Days, therefore if *W. B.* by frequent Experience, as well as credible Information, had ground to believe *G. K.* one of those sort of Men, wherein did he amiss? And if the Meeting were of the same Opinion, (which had they not been, I suppose they would hardly have broke up for his saying, *Pass away Friends*) wherein could they have better demonstrated their Obedience to the Apostles Exhortation? Or wherein have they deviated from the Rule the Apostle gave them to walk by in such a Case? Though truly it is a question to me (I must confess) whether *G. K.* deserve the Character, of having the Form of Godliness: I know many are satisfied he hath not the Power of Godliness, perhaps some of his Hearers at *Harp-lane*.

He tells his Reader, ' They Preach this, 'and they Print the other, but doth not Name who Preached, nor who Printed; a Man may suppose by his Method of Writing, that every Individual Person of his so called *Chief Priests and Rulers* before-named, have both *Preached and Printed* what he there offers; for he is not so kind as to Name either Persons or Books, which shews him an apt Scholar under his new Master, viz. his highly applauded Restorer of sound Doctrine *G. K.* for he has exactly learnt his Method, of imposing his say so upon his Reader, without affording him Opportunities of examining the Quotations, by telling him where

where he may find them, which fault I have to object against him, not only in this place, but also in other parts of his Paper, as I shall have occasion to remark by and by. But pray where is the Heresie in asserting, *'That the Jews never saw the World's Saviour ?* Was he not God as well as Man ? Had the Godhead no share in mans Salvation, but the Manhood only ? Or was the Name Saviour more eminently appropriated to the Manhood ? If the Jews had seen him to be what he was (*viz.* the Saviour of the World) had they *Crucified the Lord of Life and Glory*, 1 Cor. 7, 8 ? No surely ; for though they with their outward Eyes saw the Man Jesus and his Miracles too, yet the Eyes of their minds were blinded, so as they could not see *the life that dwelt in him* (but denied it, which was revealed to the true believers, and which John testified *they saw*, 1 John 1. 2. and consequently did not see him to be the world's Saviour. And as to his affirming, *'That the Quakers distinguish the Lord Jesus from Christ ; and mean something in him, and the Light in every Man,* 'tis his own false construction, for they do assert, That Jesus of Nazareth, who was both God and Man, was and is the Light of the World, and that the rays or beams of Light, which proceed from him the Sun of Righteousness, shine into the Hearts of all Mankind, and that Christ and his Light are not divided, but what he did outwardly in the Flesh, and what he doth inwardly in Spirit in the inward parts of the

true believers, is the efficient cause of their Salvation, and he, whole Christ undivided, is the hope of their Glory.

But to make the Quakers amends for the other injuries he hath done them, he will now bring them into good Company, for no less then the Apostle *John* must be erroneous to prove them so too, and for my part, I had rather be a Heretick in Company with the Apostle *John*, then Orthodox with *T. C.* But a Man might think how angry so ever he might be with the Apostle *John*, for siding with the Quakers, and affording them such erroneous stuff as that of *hearing, seeing and handling the word of God*, he needed not have set old friends variance, and make as if the Apostle *Peter* preach't another Gospel then the Apostle *John*, they agreed very well while living, and why should their Epistles differ now they are dead? Oh! *T. C.* wants a flying at *The Saints, &c. Communion, &c.* and rather then he'll want it long, he'll e'ne quote *1 Pet. 1. 8.* in opposition to what the Author of the said Book asserts from *1 John 1. 1.* But for all *T. C.* and whatever he can do or say, they are still at agreement with each other, and the Quakers with them both, and so are like to continue, when *T. C.* and his abettors; viz. the whole Gang of Apostatized Opposers may be gone to their place. And the Foundation whereon they build, and they fix't and established thereon, will stand all the Storms, which either **Battering Rams** by lies and slanders,
or

or **The Painted parrot** (either maskt or Unmaskt) by her bewitching Sorceries may be permitted to raise. Yea, though the *Watchmen* (of the Night) whom he would awake out of their *slumber* to his assistance, may stumble in the dark, yet the Light he so much contemns, will shine more and more, to the discovering of his confused works, and to the finding out 'in whose Camp it is, that **The Accursed thing has been hid.**

Well, though he affirms the Quakers to be erroneous, it seems he was so himself once, if we may take his own confession for true, and did not so fully see the danger thereof, till convinced by *G. K's* (I suppose) effectual preaching (though perhaps *F. B's* elaborate writings might have a share in opening his eyes) then now it seems he is got upon the stool of Repentance, but he must give me leave to think, that for all what that Paper offers of any convincing Argument to the contrary, it would be well for him to Repent of this his Repentance; for if it produce no better effect than such a malicious bundle of stuff, as that one Sheet contains, I cannot (nor I believe many other sober People, even of those who go not under the profession of a Quaker, who may happen to waste time in perusing it) look upon it to be *the repentance never to be Repented of.* But whatever he the Accuser may formerly have been, that doth not make the accused so too, without more proof than he hath hitherto produced, in his patched

and peiced, stretched or curtailed Quotations: Neither (I suppose) do the Christian Quakers look upon him, *F. B.* or *G. K.* either, to be fit Persons to make their Confessors nor either *D. S.* or his friend *G. W.* proper advocates to plead their cause for them: They all and every of them, being no better then Renegadoes, who joyn with our Adversaries, in that, both by sly Insinuations, and openly Printed slanders, as much as in them lyes, they give away the cause, and grant what the most malicious Antagonists could never yet prove, which could they have done, they would not have left so long undone: But to proceed.

In page second, amongst divers gross reflections and vile slanders (with which his Pamphlet doth so abound, that it would be endless to trace him through them all) and as it were interwoven therewith, he gives us a kind of confession of Faith, but so worded, as if he thereby meant, to exalt the humanity of Christ above the Divinity, and plainly undervalues the Light in every Man, much like the old Professours, and truly puts so mean a price on it, as to its sufficiency, as less could not well be, unless he had added their threadbare Epithets of Natural and Diabolical. He says, 'And whatsoever my lot may be from you, I am satisfied, greater is he in whom I believe and trust, even the same Jesus of Nazareth, whom you term *Vessel*, *Garment*, &c. then the Light in every Man in the World. And
'a little

'a little lower, for my trust and hope is in the
 'mercy of God, for the sake of my Lord Jesus
 'of *Nazareth* (without me) and his Obedience
 'and Sufferings, &c. Now pray Observe, he
 esteems *the Body*, which the Father prepared for
 the Son, wherein *to do the Fathers will*, Heb.
 10. 5. 7. greater than *the word*, which was in
 the beginning with God, and was God, John, 1. 1.
In whom was Life, and the Life was the Light of
Men. v. 4. and who was the true Light which
Lightheeth every Man that cometh into the world, v. 9.
 But to make this the more clear : Pray what was
 that, (which they term *Vessel*, *Garment*, &c.
 'On whom only *T. C.* fixes his Faith, and re-
 lies on for Salvation? My Father *I. P.* at whom
T. C. designs this flurt, says Part 2. p. 19. of
 the Collection of his works. *Now the Scriptures*
do expressly distinguish between Christ and the gar-
ment which he wore; between him that came, and
the Body in which he came; between the substance
which was veiled, and the vail which veiled it. Lo
I come! a Body hast thou prepared me. There is
plainly he, and the Body in which he came. There
was the outward Vessel, and the inward Life. This
we certainly know, and can never call the bodily
Garment Christ, but that which appeared and
dwelt in the Body. Now if ye indeed know the
Christ of God, tell us plainly what that is which
appeared in the Body? Whether that was not the
Christ, before it took up the Body, after it took up
the Body, and for ever? Whereby it appears to
 me that it is on the outward Man of Christ,
 without respect to that which dwelt therein, Col.

2. 19. which my Father here terms *Vessel Garment, &c.* which *T. C.* relies on for Salvation. If that be not his sentiments, let him lay his matters more closely together another time, and not let his malice carry him so far into an extream on that hand, whilst he is labouring to prove those he quarrels with, guilty of an extream on the other hand. He proceeds, 'I am not ashamed of this my belief, and hope 'in him whom ye contemn. Truly if he were not quite shameless, he might be ashamed, that he who hath been a hearer of the Quakers above Thirty years, should now dare to say, that they contemn Jesus Christ, whom he can't but have heard frequently preached amongst them, not only as he appears in Spirit, but likewise as he became Man, was born of the Virgin *Mary* Suffered under *Pontius Pilate*, was Crucified, Dead and Buried, rose again the third day, and ascended into Heaven, and Sits on the Right Hand of the Majesty on High, from whence he shall come to Judge both the quick and the dead: Therefore he is the more inexcusable, in that he cannot plead ignorance, so I shall Charge it upon him as a wilful **Error** and that a very **vile and gross** one too; I must needs say, he don't go about to **Cloake** it; so & as barefac'd slander, I return it back upon him, to see whether or no it will yet make him blush.

But now his hand is in, he scribbles on, and tumbles them out thick and threefold, as much without fear as wit, says he, p. *ibid.* 'You 'preach a Christ Crucified in him, &c. But the

the Author of this Doctrine being nameless, I suppose he has forgot who it was, and truly I cannot blame him for forgetting, what (I believe) never had any other Foundation then meer imagination. Next comes something *in Print*, there I'll believe him, for I read it in a Paper subscribed *T. C.* but where else to find it, I can't tell for my part, therefore since he hath not vouchsafed to instruct me in that point, I shall (for all his Capital letter'd remarks) take no farther notice of it at present, only, that there are so many Scratches, one at the end of almost every sentence, that I question, not but he has severely mangled that quotation, and that openly appears, without any *Mystery*, to be no part of a *good Christian*.

Page 3. He smoothes over *F. B's* Mock Pillory, and speaks (I doubt not) more then he is able to prove, as in relation to the prosecution of *F. B.* if by they he means the Quakers: But as to *G. K's* and his adherents sufferings, he has got a pretty faculty of magnifying them, which if he be not able to make good as there exprest, by my consent, he shall stand on *F. B's* Pillory next time, as a false accuser, instead of those Twelve. In short, that whole Paragraph favours of *Tertullus's* Spirit, though not of his Eloquence, in endeavouring to persuade the *Overseers* (as he calls them) that the Quakers aim at the subversion of the Faith, the contrary whereof is most true.

As to his many Quotations out of *G. F's* Great Mystery, I have spent some time in examining

mining them, and find some of them so sound, that he hath not been able to corrupt them; and truly I admire to what end he Transcribed those, unless it were to shew us that he cannot bear sound Doctrine, when *G. F.* is the Publisher of it. But for the most part, he hath grossly misrepresented, abused, misquoted, curtailed and misapplied passages, which in themselves, taking them as they stand in the Book, would not admit of such Constructions as he puts upon them, too large to be here recited; but for a taste, I here present the Reader with the following Observations, wherein I have endeavoured to rescue them from the false Glosses he puts upon them.

In his third page, that he may not come behind the very worst of the Opposers and Slanderers, of that Eminent Servant of Christ now at rest, he saith, '*G. Fox* being charged to have said, He was Christ, he answers, It was a Lie; but saith, Christ in the Male or Female, if he speak, he was Christ the Seed, and the Seed was Christ. But he said, he did not speak it as a Creature, p. 299. Whereupon *T. C.* makes this Remark, 'I take him to mean, It was not the Creature *G. F.* but Christ in him, that said, He was Christ. But if I should tell him, That 'tis either his shortness of Understanding, or aboundings of Malice against *G. F.* that makes him run into this mistake, I know not how he would take it, but however that is the true state of the Case,

Case. For the Sentence explains it self, and take him to mean thus, viz. He *G. F.* tho' he give the Name Christ to something that is in him, and spake through him, yet it was no Creature, nor of him *G. F.* but was the Seed which is Christ, the same in both Male and Female, 2 Cor. 13. 15. compared with Gal. 3. 16, and 28. He quotes p. 67. his Words are these, 'Also by opposing another, they do imply, they are equal with God; for they say to an Opponent, *Thou makest a great punder that any should witness he is equal with God.* *T. C.* should have been so fair, as to have adjoined to this Quotation, the latter part of *G. F.*'s Answer, but since he hath not I shall do it for him. After *G. F.* hath recited a passage out of The Catechism of the Assembly of Divines, (so called) viz. *That the Holy Ghost and the Son is equal in Power and Glory with the Father,* he adds, *Yet if any one come to witness the Son revealed in him, or come to witness the Holy Ghost in them, as they that gave out the Scriptures; or witness the Mind of Christ, and witness that equal which the Father, that equality which you speak of: You Priests destroy that which you have put forth in the Nation, and cry out Horrid Blasphemy.* Thus far *G. F.* and now much good may this Citation do *T. C.* and the *punder* he has made about it too. But he hath not done with this Point yet, he says, '*G. F.* being charged to profess Equality with God, he answers, *G. Fox's* words were spoken beyond and out of all Creatures, p. 127. Here is mangling

ling work with a witness, he has cut off the Head and Tail of this Sentence, and only left us the middle, which as it lyes together is solid Sence; for after G. F. had repeated the foregoing passage of the Assembly of Divines, he in farther Vindication of himself, from that foul Asperſion they had cast upon him, adds, *Yet nevertheless George's words was not spoken as ye preach them; for his words were spoken beyond all Creatures, and out of all Creatures, and he did not say George Fox.* But of this enough, and full enough to shew his corrupt Dealings, in abusing a Man who is dead, and so not able to answer for himself; but Malice unbounded, will take into the Graves of the Dead, if possible, to make the Objects of their hatred stink in the Nostrils of the Living; but when all is done, they for the most part make themselves stink alive, when the Memory of good Men, though they have been never so much scandalized, is as the Odour of sweet Ointment, and the good savour, which the remembrance of their Virtues, hath left upon the Spirits of those who survive, Embalms their Names to Posterity.

So having, (I hope) cleared this Point to the Impartial Reader, I shall next take a view of a Scoffe he puts upon the Quakers, for ' professing a being guided by an Infalible Spirit, ' for which he quotes p. 105. which whole Paragraph hath relation to the Infalibility of the Spirit of God, which saith G. F. is now *possessed and witnessed amongst those called Quakers*

kers. Now, either the Spirit of God is a fallible Spirit, which let him assert if he dare, or 'tis not communicated to Mankind, contrary to 1 Cor. 12. 7. and Joel 2. 28, 29. or 'tis not necessary towards making a Man a Christian, contrary to Rom. 8. 9. or else T. C.'s Cavil is groundless. And as to what he mentions concerning *Peter* and *Simon Magus*, I won't undertake to relolve his Doubt, but I question not at all *Peter's* knowing by the Revelation of the Infallible Spirit of God, and by no outward Means, that *Ananias* and *Sapphira* had Lied against the Holy Ghost in that Case, Acts 5. and that was 1636. Years ago, instead of his 36, and for all that it is not lost yet. For I will undertake to prove (if T. C. be so far degenerated from the very form of sound words, as to deny it) that the Infallible Spirit of Christ, is now possessed and witnessed amongst all true Christians whatsoever : For if they have it not, the Apostle tells us, *they are none of Christ's*, and if not Christ's, then no true Christians. Moreover I Challenge T. C. to prove if he can, that ever any real Quaker, owned as such among the Quakers, ascribed Infallibility to any Man, or number of Men, c-therwise than as immediately influenced by the guidance of the Infallible Spirit of God ; for his Inferences without Proof will but shew his Envy ; and considering how much he hath manifested himself not only an Adversary, but also an unfair Adversary, will not satisfie reasonable Men. Now to prove him guilty of un-

fairness in this very particular, I shall Transcribe his Quotation, and then that Paragraph in the Book it self, which compared together, will sufficiently clear up the Matter. *T. C.* p. 3, and 4. 'Also they say, *How can you but delude the People who are not Infallible?* p. 82. 'Hereby opposing others, they imply (not only the Spirit, but) themselves to be Infallible. Now *G. F.*'s own words run thus. *And how can they but delude People, that are not Infallible, and are none of Christ's, which have not the Spirit which is Infallible, and are not Ministers of the Gospel, which is the Power of God, which is Infallible?* Pray what Credit is there to be given to this Man's Quotations or Assertions either. Well I would advise him, the next time he writes, either to be Honester in his Quotations, or else take that Course altogether, which he hath in part already, viz. neither Name, Book, nor Author.

In his fourth Page he quarrels with *G. F.* for calling Christ, **THE ROOT OF GOD**; and nothing will serve him, but he must put it in Capital Letters, with a 'This I think is Blaspheinous, at the end of it; nay it sticks so in his Stomach, that p. 5. he must have t'other fling at it; and there he comes in with a Parenthesis, and says, 'But I think this their Doctrine is the Root of Blaspheinous Rantism: But why so angry I pray, Is not Christ mentioned as a **Root**? *Rom. 11. 18.* And is not Christ **God's**? *1 Cor. 3. 23.* Therefore
where

where is the Blasphemy, in saying, Christ is **the Root of God** ; I think he may as well be called **the Root**, as **the Foundation of God**, see *1 Cor. 3. 11.* compared with *2 Tim. 2. 19.* since it refers to Men, and not to God.

About the beginning of p. 5. he is guilty of a gross Perversion, and it looks like a wilful one too, for he hath omitted not only one whole Sentence ; but the word **and** at the beginning of the next, which greatly alters the Sence, besides his omitting what followed, which is Explanatory of *G. F.*'s meaning, the passage is so clear in it self, and *T. C.*'s abuse so visible, that I shall only rehearse it, first as quoted by him ; and secondly, as it stands in the Book it self, and then leave it to the impartial to judge. *T. C.*'s Citation runs thus ;
 ' One says such be in Error, that knows no
 ' Christ but a Christ within. *G. F.* answers,
 ' *They that profess a Christ without them, have a-*
 ' *nother Christ (mark that) within them, here is*
 ' *two*, says *G. F.* p. 254. Now the Book it self
 says, *And they that profess a Christ without them,*
have a Christ without them, and another Christ
within them, here is two ; for if it be not the same
 Christ that ended all Types, and Figures, and Sha-
 dows. If it be not him that is within them, they
 have not the Possession of the Substance, nor the com-
 fort of the true Christ ; but who have not Christ,
 the end of Types, Shadows and Figures in them,
 they are among Antichrists, and false Christs, and

they that have a form of Godliness, can confess a Christ without them, and not within them.

A little lower in the same p. 5. he has quite maimed another Quotation, by cutting it in two in the middle; but as much as he dis-joints it, it is not past setting together again, and that shall be my work at this time. T. C. brings in G. F. saying, *'The Devil was in thee, 'thou saist thou art saved by a Christ without thee, 'and so hast recorded thyself a Reprobate,* p. 250. This is all he can afford; but G. F. proceeds, *And ignorant of the Mystery of Christ within thee; for without that thou dost not know Salvation.* I would ask T. C. wherein doth G. F. contradict the Apostle Paul? 2 Cor. 13. 5. *Examine your selves whether you be in the faith: prove your own selves. Know you not your own selves, how that Jesus Christ is in you, except ye be Reprobates?* For my part I cannot perceive how G. F. can be Erroneous, and the Apostle Orthodox, for whatever T. C. may think, they seem to me no ways contradictory to each other.

The next Quotation I take notice of in the same Page, is very unfair, if designed; but however I will be so fair to him, as to take his Excuse, if he will plead Ignorance and want of Understanding; what difference there is between words inclosed in a Parenthesis, and where there is no Parenthesis: But if he doth understand it, then it is no longer weakness, but wickedness; the words are these, *'All be 'in the fancy that be out of the witnessing Christ that 'suffered within them,* p. 131. Now who would have

have concluded any other, but that G. F. undervaluing the Sufferings of Christ without the Gates of Jerusalem, had published, that his Sufferings were within Man only. But now take it with the Parenthesis as the Book hath it, viz. *And so all be in the fancy, that be out of the state of witnessing Christ (that Suffered) within them.* This alters the Case, for 'tis all one as if he should have said, *And so all be in the fancy, that be out of the state of witnessing Christ that suffered without, to be revealed within them; and this is according to Christ's own words; John 14. 17. He dwelleth with you, and shall be in you.*

Again, p. 6. 'One says, The Seed to whom the Promise of Salvation is made, is, or hath been Sinners. G. F. answers, *The Promise is to the Seed — which Seed is the Hope Christ that purifies — and this Seed never sinned*, p. 324. Says T. C. Hereby G. F. does imply, That the Promise of Salvation was to Christ, as if he had need of Salvation, &c. Whatever Jugling T. C. may pretend to find in G. F. I cannot acquit T. C. of Jugling, for he hath left out one Sentence, which manifests that G. F. was far from meaning, that Christ stood in need of Salvation; for between the word purifies, and this Seed, instead of T. C's scratch, G. F. hath this Expression, *And hereby is the Creature come to know its liberty among the Sons of God;* which plainly cuts off T. C's Cavil, if he had but had the Honesty to have inserted it: And in Vindication of G. F's asserting, That the

Seed to whom the promises were made was Christ, read *Gal.* 3. 16. and that the Creature comes no other way to be partaker of the promise, than as found in Christ, read *v.* 28, 29.

But now as if he thought the errors he pretends the Quakers are guilty of in point of Doctrine, not sufficient to do his work, as perhaps being conscious of the weakness as well as groundlessness, of all his loud clamours against them on that Score, he will e'ne take up his old predecessor's Argument, *John* 19. 12. *If thou let this Man go, thou art not Cæsar's friend.* And rather then fail of his spight, he would if he could render them obnoxious to the Government, and for that end quotes a passage concerning *Monarchy*, which he Fathers upon G. F. but whether ever wrote, or at least so wrote by G. F. I know not, for the Book is nameless, and so his clamour not worth the minding. No more is that concerning the *House of Lords*; for he quotes no Quakers Book, but one of *John Pennymans*, which manifests that he is willing to take any thing upon trust, (especially what was written by so dearly beloved a Brother in the common cause, as the said J. P.) that will but serve for an objection against G. F. in particular, or the Quakers in general. And as for *Episcopacy*, he hath taken a large step since he left the Quakers, if he be got to them again; however they will have but little honour by such a Member, nor are we in danger of following such an example. Now upon the whole of these three Paragraphs, I have

have this to remark, that the method of his exposing them to the world, shews his great desire that the Chief Men in the Nation may be set against us; for least they should not be so far taken notice of, as he would have them, they must be all in Capital Letters, that so making a great Figure in that page, the Reader might be taken with more than ordinary curiosity to see what that was, and then perhaps it might light into the hands of some, that owed the Quakers as little good-will as *T. C.* doth, and so from one to another, it might at last come to the ears of the King, Peers and Bishops: And what then? They are Men of more understanding, than to take one Deserters malicious Libel, against a Body of People, of whose peaceable behaviour, this Nation hath had so long experience, even under all the Alterations, and various Changes which have hap'ned, in relation to Government, ever since they were a People.

His applauding *D. S.* as a '*Christian Quaker*, and running against the Twenty Four 'who disowned him, shews that he, *D. S. F. B. G. K. &c.* mentioned in that paragraph, are all Birds of a feather, and no wonder then if they flock together. And as for '*G. W's errors and evil deeds* he hints at, let him make the best of them, I question not but *G. W.* is able to answer him, if he thinks it worth his while, which truly I think hardly is. And as to his complaint in behalf of *G. K.* in relation to the proceedings in *Pensylvania*, against him
and

and his adherents ; S. J. hath already given an account how they were managed, in his *State of the Case, &c.* and therein vindicated himself, and those concerned with him, from the aspersion cast upon them. Perhaps he may alledge, that G. K. hath answered that Book, and stated things otherways : Yet however, he ought in justice to suspend his verdict, till he hears what proof S. J. will bring in defence of what he hath written, which (God sparing him Life) I question not but he may be able to produce.

He says p. 7. 'It is not my intent to make
'void or undervalue the Light of Christ, or
'Spirit of God within, and obedience thereto ;
'for its our duty to walk in the Light, but not
'to build thereon. If he had said so as to exclude the benefit which accrued to Mankind, by the death of Christ, I would said so too ; but I cannot like him divide Christ, by ascribing the whole work to Christ without, and making that the sole Foundation of the true Faith : For unless Christ work inwardly in Mens Hearts by his Spirit, *not only the will but the deed also* Phil. 2. 13. And unless the Father Sanctify them through his word, whose word is truth John 17. 17. To them the Blood of Christ shed without the Gates of Jerusalem will be of no effect. Now *The word which took Flesh* is Christ and *His Life is the Light of Men*, John 1. 4. therefore to say it is not our duty to build thereon is erroneous, and tends to the undervaluing of Christ, who ought not to be

be divided. This is other Doctrine than Christ preached, John 12. 36. *While ye have the Light, believe in the Light, that ye may be the Children of the Light.* And how can I believe in the Light, if I have no dependance thereon? How can I obey the Light or Spirit, or walk therein (which he grants is our duty) if I must not build upon it? The Apostle Paul's preaching was attended with the demonstration of the Spirit, and of Power: And the reason he gives is, *That your Faith should not stand in the wisdom of men, but in the Power of God,* 1 Cor. 2. 4, 5. which Power of God is Christ, not only as he was manifested outwardly, but also as he appears inwardly, and is certainly what is evidently demonstrated in that Chapter. And further he tells the Colossians, Chap. 1. 27. *That Christ in them was the hope of their Glory.* And Rom. 8. 24. *We are saved by hope.* Must not we build then upon the saving hope of Glory, Christ in us? Strange Doctrine surely! How else can we Fly for refuge, to lay hold upon the hope set before us? Or how else shall we experience Hope to be as an Anchor of our Souls, both sure and stedfast? Heb. 6. 18, 19. Or did the Apostle preach false Doctrine, and deny the appearance of Christ in the Flesh? No surely; no more do the Quakers now. How must the whole lump be Leavened, if we have not our Faith fixed on him, who is the Leaven of the Kingdom, and is hid in the three measure of Meal, viz. the Soul, Body and Spirit? Mat. 13. 33. But no wonder that Men err when they walk

in **Darkness**, and despise that Light by which they should be preserved from it.

Having shewed his contradiction to Scripture, I shall now proceed, and take notice that he brings in divers passages, in p. 7. and the beginning of p. 8. with a **Say then**: But he neither informs us out of what Book he took them, nor for the most part, who was the Author: Probably because he would take the more Latitude to abuse them undiscovered; for he makes no conscience of quoting falsely, and perverting *G. F's* writings, as I have shewed above, though he has in quoting that Book often referred to the pages: Therefore I cannot think I do him any wrong in suspecting these Quotations not to be genuine; and since he hath not given me the opportunity of examining whether they be so or no, as such I shall pass them over.

But now comes a shrewd case of Conscience, the very Master-piece of this **Babel-Builders** Structure, which demonstrates that he is in confusion, or else certainly would never have let such a blunder be exposed to the World.

He says p. 8. 'Now I appeal to their Consciences, whether or no if our Lord Jesus, &c. is believed on and obeyed, so as to have his perfect work in the Heart to Regenerate, and make all things a-new, whether this can be, and the work of Regeneration not known? Truly a very notable question, and very nicely distinguished: I dare believe he made no use of *G. K's* either Logick or
Phi-

Philosophy in this appeal. But I admire that G. K. should take no more care of his Pupil in his Divinity, than to suffer him to fumble thus, I believe he would not have suffered such a thing to escape his Cognizance among his other sort of Scholars. However to please T. C. I will readily grant, that when a Man is become Regenerate, he hath known the work of Regeneration. But if his Question in the sense he means it (which truly seems to me, to be what he drives at) hath respect only to a Faith on Christ as he is without, excluding the operation of the Light and Spirit within, and Faith therein, then I deny it: For Regeneration is a qualification, rendring a Man capable of entering the Kingdom of Heaven, then consequently he must be in a state of Salvation, but *John Rev.* 21. 23, 24. After he hath given an account of the Glory of the *New Jerusalem*, says, *The Glory of the Lord did lighten it, and the Lamb is the Light thereof. And the Nations of them which are saved shall walk in the Light of it. And the Apostle Peter speaking concerning the Elect, whose Souls were purified in obeying the truth through the Spirit, says, Being Born again, not of corruptible Seed, but of incorruptible, by the word of God which liveth and abideth for ever, 1 Pet.* 1. 22, 23.

As for what he relates concerning a Preachers *deifying G. F.* it is an old thred-bare story, often recited by divers opposers, and hath been already answered, and so I need say the less to it; all that I shall observe is, that they do
not

not all tell one Tale, neither (to my own knowledge, having compared them) is this the same with what hath been Printed by another person, referring to this very letter.

I have one passage more to take notice of before I leave him, and truly I cannot tell how to pass by it, it being indeed his Reflections on that Person, that first occasioned me to take this work in Hand, who in Truth deserves to have a better Pen employed in his Defence than mine; but however such as it is, though it may fall short of the end proposed, through want of Skill and Experience in me, how to manage an Argument, yet may serve to testify the Value I have for, and the Filial Respect I bear to the Memory of a worthily Esteemed, deservedly Honoured, and truly Honourable Father: Who though by *F. B.* (whom this Man vindicates) in way of Contempt be termed *a Devout Heathen*, was well known (by those who knew the Truth in which he lived, and in which he died, and had any Acquaintance with him) to be a sincere Christian, and true Minister of the Gospel of Christ, *not of the Letter only, but of the Spirit*, as was the Apostle *Paul*: And his endeavour was to fix People on that Rock which would abide the Storm, and preserve them from falling, *viz. That spiritual Rock which followed Israel, which Rock was Christ*. But by reason of his vindicating the living and lively Faith of Christ spiritually revealed in the Heart, without which the Literal Faith, would be so far from saving them, that

that it would but add to their Condemnation ; I say, for this his Zealous Defence of the Gospel of Christ, and exalting the Spirit above the Flesh, (though they could never prove him guilty of denying or slighting the outward Appearance of Christ in the Flesh) he was not without a share of the Slanders and Calumnies of Adversaries of all sorts, while living ; and though he hath now been dead several Years, yet T. C. will not let him rest in his Grave, but must rake in his Ashes, for Dirt to fling at him : And truly he is an Author who hath been much quoted by T. C. in most, if not all the Pamphlets he hath published against that Church, whereof my said Father was an Eminent Member : Formerly his Perversions of his Writings tended to make him speak contrary, when Dead, to his Brethren, with whom he was in true Unity while Living, and then T. C. could quote him as Authentick, and by him approved for sound Doctrine : But since that would not effect his Design, now his Writings must be Apocryphal, and he a Publisher of false Doctrine, to prove the Quakers guilty thereof too ; but how far he falls short in his Proofs I hope to evince by and by. He hath had several touches at him in some of the foregoing Paragraphs of his Pamphlet, but without naming either Book or Author, but now in the close to pin the Basket, he gives us three Letters of his Name, viz. *I. P.* yet names no Book neither : But I knowing that The Question to Professors, &c. hath been a
Choak-

Choak-pear to the meer Letter-mongers of our
 Times; I imagined it might be out of that
 Book that he took his Quotations, which he
 quarrels so with, and upon perusing it found
 them there; and therefore for the Honour I
 bear to the Memory of so near a Relation, and
 so good a Man, I shall endeavour to wipe off
 the Aspersions which T. C. casts upon him.
 He says, 'And it's astonishing to behold how
 'they contemn our Lord Jesus, and Deifie
 'him, (*viz.* G. F.) thereby making way for
 'themselves to be so many Christ's, as ap-
 'pears by *If. P's* saying, *Doth not the name be-*
 '*long to every Member as well as to the Head?*
 Now if the whole Query, from whence those
 words are taken, do not tend to contemn our
 Lord Jesus Christ, or for making way for
 themselves to be so many Christs, then is T.
 C. a false Accuser; and to prove him such,
 I shall transcribe the Query *Verbatim*, only
 with the Addition of those Scriptures at length
 in Parenthesis's, which he quotes in proof of
 his Assertions, and leave it to the unbyassed to
 judge, whether it hath such a tendency or no?
 Or whether it be not sound Apostolical Do-
 ctrine? Part 2. p. 15. of *If. P's* Collection,
 Qu. 24. *Is not the Substance, the Life, the A-*
nointing called Christ, where-ever it be found? Doth
not the Name belong to the whole Body (and every
Member in the Body) as well as to the Head?
Are they not all of one, yea, all one in the A-
nointing? Was not this the great desire of his
Heart to the Father, that they all might be one,
 ever

even as the Father and Christ were one, John 17. 21, 23. (That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us : I in thee, and thou in me, that they may be made perfect in one.) *And so being one in the same Spirit, one in the same Life, one in the same Nature,* 2 Pet. 1. 4. (Whereby are given unto us exceeding great and precious Promises, that by these you might be Partakers of the Divine Nature) *even Partakers of God's Holiness,* Heb. 12. 10. (For they verily chastened us after their own Pleasure, but he for our Profit, that we might be partakers of his Holiness) *Christ is not ashamed to call them Brethren,* Heb. 2. 11. (For both he that sanctifieth, and they who are sanctified, are all of one ; for which cause he is not ashamed to call them Brethren) *nor is the Apostle ashamed to give them the Name Christ together with him,* 1 Cor. 12. 12. (For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body ; so also is Christ) *The Body is the same with the Head ; one and the same in Nature ; and doth not the Name belong to the Nature in the whole ? So that the Name is not given to the Vessel, but to the Nature, to the heavenly Treasure, to that which the Lord from Heaven begets in his own Image and Likeness, of his own Substance, of his own Seed, of his own Spirit and pure Life.* Thus far my Father. Now I observe upon the whole, That he doth not assert, that every Member is a distinct Christ, (any more than every Member

is a distinct Body) thereby making way for themselves to be so many Christ's, (as I. C. falsely affirms.) But so far as every one is a Member of the Body, whereof Christ is Head, and of the Anointing, from whence the Name Christ is derived ; so far have they a Title to the Name Christ, or Anointed, as being Christed or Anointed, begotten by him the Incorruptible Seed, sanctified through his Blood, and thereby made Partakers of his Righteousness, are become one with him, his Brethren, Children of the same Father, Heirs of the same Glory, according to their Measures. Neither doth this tend to the contemning of Christ, for this Union doth not imply an equality, though the Members are all anointed with the same Holy Oil as is Christ the Head, yet *he is anointed with the Oil of Gladness above his Fellows, Heb. 1. 9.* The Scripture abounds in setting forth the Mystical Union between Christ and his Church, as particularly *Eph. 5.* where the Apostle giving Directions, how Husbands and Wives ought to demean themselves towards each other, stirs them up to mutual Love, by the Example of Christ's Love to his Church, and comparing their near Alliance to each other, by the Union of Christ with his Church, he saith, v. 30. *We are Members of his Body, of his Flesh, and of his Bones :* Then certainly every Member is partaker of the same Life, the same Blood, the same Strength, the same Virtue, and the same Substance with the Head, though not in the same degree ; a lively Type
where-

whereof, was the Ointment that was upon Aaron's head, that went down to the very skirts of his garment, Psal. 133. 2. So that 'twas the same Ointment still, (though not in that quantity) which was upon the Head, that ran down to the very Skirts, but the Head was the place from whence this Ointment flowed unto the Inferior Parts.

Now having taken notice of what passages in his Paper to me seemed most worthy of notice, as deserving to have a black Line drawn over them, and a Mark set on them, for the Scandals, Abuses and Unfairness contained in them, (though I must needs confess, his whole Sheet from one end to the other, is little else but one continued Slander) I shall draw to a Conclusion; solemnly declaring, That it is not Malice (I can truly say) against the Man that drew these Lines from me, but Trouble to see his gross Perversions of good Mens Writings and Meanings, (and that I fear against his own Knowledge) after this manner; and the very worst I wish to him, or the rest concerned with him in this ill Work, is their Repentance: That their many hard Words and bitter Speeches against the Church of Christ in general, or any Member or Members thereof in particular, may not be laid to their Charge, at the great Day of Judgment; when not only all Actions, but the Secrets of all Hearts shall be laid open, and a Just Reward rendred by Christ to every Man according to his Doings.

D 2

E. P.

POSTSCRIPT.

Since the writing of the above, I observed that at the close of his Paper, *T. C.* refers to a former Book of his, Entitled, *Animadversions, &c.* whereupon I perused that Book, (which I had never done before) and therein found sufficient cause for Animadversions upon his Animadversions: However at present I shall take notice but of two passages of my Fathers which so affront him, that the occasion he takes to quarrel with them, takes up a considerable part of that Book; and very angry he is with *G. W.* for writing any thing in Vindication of them; but however though I should incur his Displeasure too, as a Duty I owe to the Dead, I shall endeavour it, by taking notice of those Passages, and comparing them with some other in the same Book Explanatory of them, in the mean time passing over the Reflections he casts upon *G. W.* as knowing him able to answer for himself, (if not already done) provided he see Cause.

The first is Part 2. p. 19. of my Father's Works; which I have quoted at large before, but shall now take notice of that part which so much offends him, and which (if we may believe him) ' he never saw nor heard of before,

' *Anim.*

Anim. p. 20. (that he should never find it, till just now he has a Mind to Cavil at it; may be so, but 'tis strange, probably he means, he never saw nor heard it to be false Doctrine before) and is as followeth, *'This we certainly know, and can never call the bodily Garment Christ, but that which appeared and dwelt in the Body.* Now p. 7. He says it is evident, it was intended to undervalue our Lord Jesus his Person, as Body and Soul living; neither are such distinctions in Scripture, (as *Is. P.* makes) since Jesus his Incarnation, but by him made in order to his Contempt, &c. But for all T. C.'s haste, I hope before I leave this Subject, to prove by Scripture, that the Body when mentioned distinct from the Divinity, is not termed Christ, but his Body both Dead and Living. When Dead it is in so many words called, *The Body of Jesus*, John 19. 38. And he himself calls it a *Temple*, John 2. 19. which *v. 21.* is explained to be *the Temple of his Body*, which he, viz. Christ the Word, (mentioned in the foregoing Chapter) would raise up in three days. And the Apostle Paul in his Epistle to the *Colossians*, distinguishing between the Divinity and Humanity of Christ, says, *v. 16. For by him were all things created that are in heaven, &c.* But 21, 22. *And you that were sometimes alienated, and Enemies in your mind by wicked works, yet now hath he reconciled in the Body of his flesh through Death.* Now I would ask T. C. Doth my Father deny the Name Christ to the Body united to the

Word, or abstractly, when speaking concerning the Body only? I affirm, and that I will prove by other Quotations out of the same Book, that he owns the Name Christ to belong to that Body, as it was the Vessel which contained the Anointing, from whence the Name Christ proceeds. Page 6. speaking concerning the Seed of the Woman, he saith, *This Seed we know to be the Seed of Abraham, the Seed of David after the Flesh, and the Seed of God after the power of an eternal Life, and we are taught of God to give the due honour to each; to the Seed of God in the first place, to the Seed of David in the second place: And that due Honour he farther explains, p. 12. Q. 6. To whom do the Names and Titles Jesus and Christ, thiſſy, and in the first place belong? Do they belong to the Body, which was took by him, or to him who took the Body, &c? Then it seems he allows, that in the second place they belong to the Body, in respect to him who took the Body: But to clear the Point farther, see p. 13. the latter part of Q. 11. Have we the denomination and relation with Christ from that which is Spiritual? And hath Christ himself the Name from, or because of the Body of Flesh? Nay, nay, the Name Christ was from the Anointing, which was in the Body, which run in: and filled the Vessel. It is true, the Body in and by the Union, partakes with him of his Name; but the Name belongs chiefly, and most properly to the Treasure in the Vessel. Methinks by T. C's leave this may pass for an Explanation of his meaning, but if*

not

not with him, it may with others less prejudiced, and manifest my Father not to be guilty 'of Errors and Contempt of our Lord Jesus, as he is charged to be, *Animadversions*, p. 26.

The second passage is quoted by T. C. *Animad.* p. 27. His quarrel is with an Expression in the said Book of my Fathers, which runs thus, p. 13. *'For that which he took upon him was our Garment, even the Flesh and Blood of our Nature, which is of an earthly perishing Nature.* Now mark, he speaks in the present Tense, Our Flesh and Blood is, and not in the time past, his Flesh and Blood was of an earthly perishing Nature; 'tis true, 'twas our Garment, Flesh and Blood like ours; or else how could he be perfect Man? But the Sacrifice of his Body, was so seasoned with the Divine Salt of the Covenant, (that though in Nature, Flesh and Blood like ours, yet being without Sin) it could not like ours, (the best of whom have at some time or other committed Sin) perish, nor see corruption. My Father saith, p. 18. *For the Flesh and Blood of our Nature, was not his own naturally, but only as he pleased to take it upon him, and make it his.* Now if our Flesh and Blood be of an earthly perishing Nature, and Christ was a *Man made like unto us in all things, sin only excepted*, What was it which preserved his Body from perishing, but the same Almighty Power which begat it, raised it from the Dead, and preserved

it Spotless, so that guile was not found in his Mouth.

But to satisfy all that are Impartial, that my Father was 'no Contemner nor Undervaluer 'of the Person or Body of Christ, nor guilty 'of making or raising an Imaginary **Paulkin** 'out of his own Brain, as T. C. unsavourily phrases it, *Animad.* p. 28. I shall add two or three Quotations out of the same Book, for a Conclusion of the whole Matter.

Page 7. My Father affirms, *That it is upon Consideration (and through God's acceptance of this Sacrifice for Sin) that the Sins of Believers are pardoned, that God might be just, and the justifier of him which believeth in Jesus, or who is of the Faith of Jesus.*

Page 14. Speaking concerning the Seed, he Queries, *And is not this the same Christ that took upon him the Body of Flesh, and offered it without the Gates of Jerusalem ? Is there any more than one ? Or is there any other than he ? Is Christ divided ? Is there one Christ within, and another without, &c ?*

Page 20. He asserts, *That nothing can save, but the Knowledge of Christ, even of that very Christ, and no other, who look upon him the prepared Body, and offered it up at Jerusalem.*

Now if this be false Doctrine, I must needs confess I know not what is true, neither (I believe) can T. C. inform me, If this be a contemning or undervaluing Christ, I know not who honours or exalts him. Let T. C. but pull off those Magnifying and Multiplying Spectacles

Spectacles which *G. K.* and *F. B.* have put upon his Nose, and I question not but the Errors which he thinks he sees in the Quakers to be so numerous, gross and vile will soon vanish. And let him lay aside all Malice and Prejudice, which appears so much in his Writings, and then he'll see plainly, that the Quakers are not such Beasts of Prey, as the Wolve-skins and Bear-skins, which he hath put upon them, represents them to be. But if he will wilfully shut his Eyes, and instead of beholding them as they really are, put frightful Disguises on them, that if possible, he might expose them to be worried by the Dogs (*viz.* such Men as are for snarling at, biting and devouring so far as their Power reaches) I question not, but some or other will still be stirred up to pull them off, as fast as he puts them on, and likewise to set forth both him and his Abettors in their proper Colours, whereby they may appear really what they are, and so may be prevented from deceiving Innocent, Well-meaning People with their Slanders and Falshoods.

Reader, I beseech thee bear with me a little, if in making a remarke or two upon a friend of *T. C's*, and a companion of his, in promoting the work of opposition against us, I should detain thee a little longer then I intended; for truly I would not concern my self with him, if I thought it worth any body's while that is of more Service; and think me not altogether besides my self, for meddling with such a kind
of

of a Man. I confess he exceeds me very eminent'y in 3 respects, viz. Age, Whimsies and Malice, & therefore thou must needs grant he hath me upon a disadvantage. Yet though I would respect his Age, I cannot but pity his Whimsies, and slight his Malice; 'tis *John Pennyman* I mean, a Man famous for three things, (the two first of which, though I cannot affirm upon my own personal knowledge, they being done before my time, yet have them from credible information; and my self have heard them objected against him in publick Meetings, and not by him denyed) viz. First, His employing a Porter to carry a parcel of Religious Books, amongst which the Bible is said to be one, to the *Exchange*, with a design to burn them openly there: Which what noise it made about Town, and what reflections the Quakers met with upon that account, he being esteemed one of them, I doubt not but divers now living, who are no Quakers, may remember. Secondly, His providing a great number of Venison-Pasties (the exact number whereof I will not certainly fix, though I was informed it was Twenty seven) and a considerable quantity of Wine, and sending them to *Merchant-Taylors-Hall*, at the publication of his Marriage, (and by the way I would Query, whether J. P. did not use the expression of inviting Jew and Gentile, Barbarian, Scythian, Bond and Free? And when a great company of all sorts were met there, whether he did not tell them, That the Wine was all of a sort, and the

the Meat was all of a sort, and he that could receive it, let him?) Where the great waste that was made, and the rude behaviour of his mixt multitude of guests, was scandalous to sober People, I believe not forgotten by divers to this very day. And Thirdly, his insipid writings, stufft with a great deal of envy, little sense, and less proof of his Assertions; as witness his two late bits of Paper, given away by him at our Meeting-houses doors, one published in 1694. Entituled, **A few words of great Concernment**, and directed to fourteen by name; and in general, to *all the rest of our Ministers*. The other this present Year 1695. Entituled, **A few words of Moment, to be imparted to this yearly Meeting of the People called Quakers in London, &c.** Yet delivered by him to any that would take them, let them be Quakers or no. Which how certain and true Testimonies they are, I am now enquiring into, and when I have said what I have to say concerning them at present, *He that can receive them let him.*

His first Paper saith, *Your Ministry or Ministration is at an end, and must more and more decrease and dwindle, and for ever be extinct*: From whence I observe, he knows not which of them it is that is at an end, &c. whether *Ministry* or *Ministration*; for it seems both are not, or else he might have used the word **and** instead of the word **or**. Secondly, Which soever of the two it be that is at an end, it must still decrease and dwindle, which shews he is got to
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the end of sense, and perfectly nonsensical; for I think, according to my poor capacity of understanding, that what is at an end, is past decreasing or dwindling either. Thirdly, He lumps all our Ministers by Wholesale; for 'tis not only the Fourteen, but *all the rest of our Ministers* also, whom this word of untruth includes; and that, as it is more than he knows or can prove by the Fourteen named, so is more than is possible for him to know by all the rest, many of whom he cannot pretend to any knowledge of at all, much less can have any thing to object against them, either as to Conversation or Doctrine. *But Christ's Ministers* (he tells us) *and his Ministration are to increase and flourish*; but in Crotchets says [*in the appointed season*] wherefore upon the whole it appears to me, that these *Words of great Concernment*, proceeds not from *The word of Truth*, but from the Crotchets of a Whimsical imagination, whose Life lies in quarreling, though he knows not why, nor can give any sensible account wherefore. But it must be *to the gladdening, refreshing and comforting the Hearts of the Upright, Sincere and Single-hearted*: Now if he be one of them, it seems strange that *The Word of Truth* he speaks of, if it ever spake by him, should never send him in time of Persecution, to the saving of him now and then 20 l. which he might have been in probability of losing, for his Poor Insignificant says. But perhaps the Constables and Informers had not *an Ear to hear*, and so he would not *let them hear*

hear him : Neither might they have received his (so called) *certain and true Testimony*, and so he would not let them receive it. However it was, it hap'ned very well for him, for by that means he saved his Pocket.

Well, since that Paper in 1694. did not quite blow up the Quakers Ministry or Ministration, out comes another in 1695. of as *Great Moment* perhaps as an Oracle from *Delphos*, delivered from the *Infallible Tripus*, and uttered with such Zeal, that if this do not stop their Mouths, he may e'ne conclude, that they are past his mending ; for if this will not do it, I dare engage nothing that *J. P.* can write ever will. He begins with two Quotations of *Their great Apostle and Prophet* (as he calls him) *George Fox*, to manifest to them that they ought to be silent, viz. *All you that speak, and not from the Mouth of the Lord, are False Prophets ; Westmorland Petit. p. 5. 1653. They are Conjurers and Diviners ; and their preaching is from Conjurament, that is not spoken from the Mouth of the Lord ; G. F's Saul's Errand, &c. p. 7. 1654.* Now to shew he is a Man of use and application, he drives the Nail home, and says, *If this be true, then are you (who are of his Party, and Preachers among the Quakers) guilty both before God and Men, of being False Prophets, Conjurers, Diviners ; and your preaching from Conjurament, whereby you deceive and bewitch the People.* A high Charge I will assure you ; but if any should Query, how he clinches this Nail, and what proof he brings to make good

good this Indictment? I answer, *John Pennyman* hath said it; he from his *vain boasting and self-exalted Spirit*, is to testify to them, viz. That they do not preach from the Mouth of the Lord, as they pretend. And he, from the *vain Imaginations* of his own proud, deceived and deceitful Heart, is to warn them, That they presume not to Preach any more in the Name of the Lord, till they come into deep Humility, &c. Therefore to silence them, *J. P.* hath sent forth his Bull, and forbids them; (but be he never so curst, one good turn is, he hath but short Horns). And if this be not a certain and true Testimony, and proof enough too to satisfy the Reader, that they are guilty of this Charge, both before God and Men, he may e'ne go seek for proof elsewhere, though *J. P.* (no doubt) would have him think it enough: But if he should chance to insist upon more, he may look it where he can find it, for *J. P.* will afford him no more: Nor indeed is it reasonable to expect any more in such a scrap of Paper; and since *J. P.* is at so much Charge and Pains as to Print them, and come to our Meeting-house Doors to give them away, han't he done enough? Ay, and too much too, (I think) and therefore for this time pray put it up, and be thankful. But wherefore his Confederate *F. B.* should Print this Passage of *G. F.*'s I cannot conceive; for if it be true, as *J. P.* seems to grant, what will become of *F. B.*'s Pastor, and his Brethren of the Clergy, who do not so much as pretend to speak from the Mouth of
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the Lord by immediate Inspiration? And if F.B. do not grant it, they may chance to weaken their Cause by differing among themselves. Moreover, if that Man may be said to be of a Party with another, who agrees with him in his Sentiments, then thus far is J. P. of Party with G. F. by granting these Quotations, and not only he, but all Speakers or Preachers that are of Party with him therein, or in the Work he thereby promotes; and so let them take those Quotations, and J. P's Conclusions, and make the Application themselves, and the use he makes of it too, viz. Not to presume to Preach, (and I may add, or write either) till the Work he mentions is wrought in them, viz. They be come into deep Humility, and out of their Vain-boasting, and Self-exalted Spirit they are at present found in.

Now after all the preceding Objections against F. P. I sincerely declare, that the good Character I have heard concerning him as to his upright Dealing between Man and Man in Way of Commerce, and some other Points of Morality, for which I have heard him Commended, hath often raised a Pity in me towards him, and a desire he might not lose the Reward of them, by his defect in respect to Christianity, the Chiefest Point whereof is Charity, and the want of which spoils all the other Parts of a Man's Religion, and without which a Man cannot indeed be truly Religious, according to the right definition of Religion. And I do at this time heartily desire on his behalf,

half, that he may meet with true Repentance, for all that through Malice he hath acted against us, (which truly I do in great measure attribute to the weakness of his Understanding, and the Whimfies of his Brain, which he hath so evidently and frequently manifested in divers of his Actions) lest the Judgment which came upon his Brother *Jeffery Bullock*, viz. a Despairing Death-bed overtake him.

And Reader, if thy Inclination farther leads thee to be informed of our Holy Religion, and the unholy Treatment it and we have received at the Hands of our Adversaries, especially Apostates, such as T. C. F. B. G. K. &c. the many Tracts that have been written in defence thereof, against the Misrepresentations and Perversions of our Enemies, which for these Twenty Years and upwards, have from time to time been published, to numerous here to nominate, will more at large inform thee: And are sold by *Tace Sowle*, next Door to our Meeting-House in *White-hart-court* in *Gracious-street*; and by *Thomas Northcon*, in *George-yard* in *Lumbard-street*, Booksellers.

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